THE

EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

VOL. III. DECEMBER, 1809. No. XII.

BIOGRAPHY.

LIFE OF THE LATE REV. JOHN PARKHURST, A. M.

THE REV. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dormer and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick; an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the christian religion. The whole life of this truly excellent man and devout christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A. B. 1748, A. M. 1752, and was some time fellow of his college. Not long after his entering into orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivatate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retire-

ment, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the rev. Jonathan Boucher. This gentleman was then known to him only as a man who had given proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time to Millecent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without Points; to which is added a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophi-

cal disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the Allwise Disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Preexistence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the titlepage promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," showed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August 1797, a curious Letter of Mr. Parkhurst, on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he

was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will set down to the study of the scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behindhand in the payment of his rent, which was 500*l.* per annum, it was represented to his landlord that it was owing to his being overrented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than 450*l.* Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off 50*l.* from the commencement of the lease; and instantly refunded all that he had received more than 450*l.* per annum.

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five,

and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of social manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to a man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk:

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A. M.
Of this Parish,
And descended from the Parkhursts of Catesby, in Northamptonshire.
His Life was distinguished
Not by any Honours in the Church,
But by deep and laborious Researches
Into the Treasures of Divine Learning:
The Fruits of which are preserved in two invaluable Lexicons,
Wherein the original Text of the Old and New Testament is interpreted
With extraordinary Light and Truth.
Reader! if thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning,
Nor the Growth of Unbelief,
May so far prevail
As to render his pious Labours in any Degree ineffectual.
He lived in Christian Charity;
And departed in Faith and Hope
On the 21st Day of February, 1797,
In the 69th Year of his Age.

MISCELLANY, ORIGINAL AND SELECTED.

NAZARETH AND BETHLEHEM.

From Dr. Wells.

When the time appointed by the Divine wisdom for the coming of the Messias into the world drew nigh, the angel* Gabriel was sent from God to the Virgin Mary, to let her know that she was so highly favoured as to be made choice of for the mother of (him, who should be called the Son of the Highest, and should reign over the house of Jacob for ever; and of whose kingdom there should be no end, that is, in short, of) the Messias or Redeemer of the world. The Blessed Virgin then lived in a city of Galilee, call-

* Luke i. 26—33.

ed Nazareth, situated in the southwest part of Galilee, and so not far from the confines of Samaria to the south, and nearer to the coasts or territories of Tyre and Sidon to the northwest. It is at present only an inconsiderable village, situate in a kind of round concave valley on the top of a high hill. Here is a convent built over (what is said to be) the place of the annunciation, or where the Blessed Virgin received the joyful message brought her by the angel. Here is also shown the house of Joseph; being the same (as the friars of the convent tell you) wherein the Son of God lived for near thirty years in subjection to man, Luke ii. 51. compared with Luke iii. 21, 23. And not far distant from hence they show likewise the synagogue, wherein our blessed Lord preached that sermon, Luke iv 16. by which his countrymen were so exasperated or filled with wrath, that they rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong, Luke iv. 28, 29. This same precipice they now call the mountain of precipitation, for the reason just mentioned. It is at least half a league distant from Nazareth southward; and in going to it you cross first over the vale, in which Nazareth stands; and then going down two or three furlongs in a narrow cleft between the rocks, you there clamber up a short but difficult way on the right hand. At the top of this you find a great stone standing on the brink of the precipice; which is said to be the very place whence our Lord was designed to be thrown down by his enraged neighbours, had he not made a miraculous escape out of their hands. There are in this stone several little holes, resembling the prints of fingers thrust into it: these, the friars will tell you, are the impresses of Christ's fingers, made in the hard stone, whilst he resisted the violence that was offered to him. At this place there are seen two or three cisterns for saving water, and a few ruins, which is all that now remains of a religious building founded here by the pious empress Helena, mother of Constantine the Great. And whereas the places, where are shown the house of Joseph, and the synagogue wherein our Saviour preached, were anciently dignified each with a handsome church by the same empress; these monuments of her piety are now likewise in ruins.

Before we leave Nazareth, as it will not be altogether impertinent, so neither may it be altogether unuseful to observe, that in how mean a condition soever Nazareth may be at present, yet some

part of its ancient buildings, I mean the chamber wherein the Virgin Mary is said to be sitting, when the angel brought her those joyful tidings above related, has had better luck, even at the no less expense than of a downright miracle, if we can believe the Romish legends. For in these it is said that this same chamber being, after the Blessed Virgin's departure, had in great reverence by christians, and remaining in Nazareth till the Holy Land was subdued by the Turks and Saracens, A. D. 1291, it was then most miraculously transported into Sclavonia. But that country being unworthy of the Virgin's presence, it was by the angels carried over into Italy, and at length settled at Loretto, then a village in the ecclesiastical state or pope's dominion; his holiness's territories being without doubt the most worthy in the world, to be the receptacle of such a holy apartment. So extraordinary an arrival of so extraordinary a relict was quickly noised about, and not only the people of all ranks came to visit it with great veneration; but even the popes themselves have paid it more than ordinary respect, one of them building a most stately church over this chamber, which is now become (by presents made to the lady of it) the richest in the world;* another erecting the village of Loretto, where it stands, into a city and bishop's see.

It is time to take leave for the present of Nazareth, and to attend the Virgin Mary in her journey thence to visit her cousin Elizabeth, the mother of John the Baptist. Elizabeth was the wife of Zacharias a priest, and they dwelt in the hill-country of Judea, Luke i. 39, 65. in the city, as is probably enough supposed, of Hebron, this being one of the cities given to the priests in the tribe of Judah; Josh. xxi. 10, 13. and also said expressly to lie in the mountains or hills, Josh. xi. 21. and xv. 48, 54. which, running across the middle of Judea from south to north, gave to the tract they run along, the name of the hill-country. The Virgin having staid with her cousin Elizabeth about three months, then returned to her own house at Nazareth.

Some time after† there went out a decree from Cesar Augustus, that all the Roman world or empire should be taxed, that is, should have their names and conditions of life set down in court-rolls, according to their families, in order to be taxed. And all went

* It is unnecessary to add, that the emperor of the French has laid his grasp on these treasures.

† Luke ii. 1—7.

to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth to Judea, to the native city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished, that she should be delivered; and she brought forth her first-born son, our ever-blessed and to be adored Redeemer JESUS, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. Now this Bethlehem* is distant from Jerusalem but two hours' travel, or six miles to the southwest. And as it has been all along much honoured by christians of all nations, on account of its being the place of our Saviour's birth: so at this very day it is generally visited by pilgrims, and it is furnished not only with a convent of the Latins, but also with one of the Greeks, and another of the Armenians; the two latter being contiguous to the former, and each having their several doors opening into the chapel of the holy manger. For here are shown at this very day, the place where (it is said) our blessed Lord was born, and the manger in which it is said he was laid; as also the grot of the blessed Virgin, which is within thirty or forty yards of one of the convents, and is reverenced on account of a tradition that the Virgin here hid herself and her divine babe from the malice of Herod, for some time before their departure into Egypt. The grot is hollowed in a chalky rock; but this whiteness they will have to be not natural, but to have been occasioned by some miraculous drops of the blessed Virgin's milk, which fell from her breast when she was suckling the holy infant. And so much are they possessed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for increasing milk in females; and it is very frequently taken by the women hereabouts, as well Turks and Arabs as christians, for that purpose; and they will add too, that with very good effect.

There is likewise shown to pilgrims now-a-days within about half a mile eastward, the field where it is said the shepherds were watching their flocks, when they received the glad tidings of the

* Maundr. Journey from Aleppo, &c. p. 85, 86, &c. of the first edition; or in his account of Wednesday March 31, and of Thursday April 1. And see more of Bethlehem out of the same writer, in Geogr. of O. T. vol. iii. chap. i. Sect. 2. § 12.

birth of Christ: and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old desolate nunnery built by St. Paula, and made the more memorable by her dying in it.

But to return to Bethlehem itself, you have there shown you the chapel of St. Joseph, the supposed father of our blessed Saviour; the chapel of the Innocents, as also those of St. Jerom, and Eustochium.

HARMONY OF THE SCRIPTURE.

To the Editor of the Evangelical Intelligencer.

Dear Sir,

WILL you have the goodness to insert in the Intelligencer the following beautiful display of the harmony of the Divine word; it is taken from Dr. Roberts' "Clavis Bibliorum," an old work that deserves universal circulation. He proposes and illustrates a rule for acquiring scripture knowledge. I am yours,

E.

HEEDFULLY and judiciously observe the accurate concord and harmony of the holy scriptures. Though written by several persons, at several times, in several places, yet one and the same spirit inditing all, is still like himself, consonant to himself in all. The discord is in our minds, rather than in God's word. Hence Augustine says "let us be at concord in our own heart and the scripture will have no discord in it." There are principally five notable respects, in which scriptures sometimes seem most contrary, repugnant, and opposite, one to another; when yet they are not dissonant, but consonant, and sweetly concording one with another. As, 1. When the word or phrase is used in several places, not in the same, but in several senses and acceptations. 2. When they treat not of the same, but of several subjects. 3. When they speak not of the same, but several parts of a thing. 4. When they speak not in several places, according to the same, but several respects. 5. When they intend not the same, but several times. These things well considered, will lay a notable foundation for reconciling all places of scripture that seem to be any way opposite one to another. Take the illustrations of them severally.

1. Scriptures seem opposite, but are not, when the same word or phrase in several places is used not in the same, but in several

senses and acceptations: for the same words have oft-times several significations. In such case, distinguish the several acceptations, and the scriptures agree.

As Paul saith, Work out your own salvation with fear and trembling.* But John saith, There is no fear in love, but perfect love casteth out fear,† &c. These places are not opposite: because the word *fear* in John signifies a base, servile, slavish fear; in Paul a filial, child-like, religious fear. In this sense it is said of the Samaritans, They feared the Lord:‡ and again, They feared not the Lord; i. e. they feared the Lord servilely and hypocritically for his lions, but they feared him not religiously, filially, sincerely. Not to fear God aright, is not to fear him at all.

Again, Christ saith, If a man keep my sayings he shall never see death.§ But Paul saith, It is appointed to all men once to die;‖ yet here is no opposition, for Christ speaks of death spiritual and eternal; Paul, of death temporal or corporal.

Further, Jeremiah saith, cursed be the man that trusteth in man.¶ Christ saith, Except ye eat the flesh of the Son of man, ye have no life in you:* by *eating* understand *believing*, v. 45. yet here is no opposition; *man* signifying mere man, who is vain, deceitful, &c. of him Jeremiah speaks. Or, man subsisting in the second person of God: of him Christ speaks.

Moses saith, God rested on the seventh day from all his work:† but Christ saith, My Father worketh hitherto, and I work;‡ yet here is no opposition: for the works of God are either works of creation whereby new kinds of creatures are made, so Moses intended that God rested from his work; or works of conservation and providence, sustaining and governing his works created, so Christ meant, the Father and he wrought still.

Add hereunto: Christ saith, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.§ But Paul saith, Husbands love your wives,‖ No man ever yet hated his own flesh:¶ yet no opposition; for *hatred* is taken either properly and absolutely, so understand Paul: or comparatively, a less love being counted hatred; of that understand Christ.

Moreover Paul saith, Therefore we conclude that a man is jus-

* Phil. 2. 12.——† John 4. 18.——‡ 2 Kings 17. 32, 33, 34.——§ John 8. 51.——‖ Heb. 9. 27.——¶ Jer. 17. 5.——* John 6. 53.——† Gen. 2. 3.——‡ John 5. 17.——§ Luke 14. 26.——‖ Col. 3. 19.——¶ Eph. 5. 29.

tified by faith without the deeds of the law.* But James saith, Ye see then how that by works a man is justified, and not by faith only:† yet no real opposition; for justification in Paul's sense, signifies an instrumental application of God's righteousness, viz. Jesus Christ to ourselves, and so faith alone justifies before God. But justification in James' sense, signifies a declarative manifestation of the truth of that faith whereby we are justified, by the fruits and works of it. Paul speaks of our justification before God; James, of our justification before men: Paul, of the justification of our persons by faith; James, of the justification of our faith itself, by works.

2. Holy scriptures seem opposite, but are not; when they treat not of the same, but of several subjects or several matters. As, Christ promised the apostles, When the Spirit of Truth should come, he should guide them into all truth.‡ But Paul testified, that Peter erred, and was to be blamed.§ Here are several subjects, viz. doctrine and practice: as to doctrine, the apostles erred not therein, because they had it immediately from God: but as to matter of practice, Peter there erred, dissembling fellowship with the gentiles for fear of the Jews. Nor were any of the apostles exempted from sin and error in practice.

Again, it is said in one place, that Elijah went up by a whirlwind into heaven.|| And in another, Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.¶ Yet these places oppose not one another, because here are several subjects spoken of: the former being Elijah the Tishbite; the latter John the Baptist, the new testament Elijah, so called because he came in the spirit and power of Elijah.*

Furthermore, John the Baptist being asked if he were Elias, answered, I am not.† And yet Christ saith, John the Baptist was that Elias which was to come,‡ viz. not personally, but virtually: so here is no opposition.

3. Scriptures seem opposite but are not, when, though they speak of the same matter or subject, yet they intend not the same, but several parts thereof. As, Paul saith, In me dwells no good thing.§ And yet he saith, I delight in the law of God;|| which

* Rom. 3. 28.——† James 2. 24.——‡ John 16. 13.——§ Gal. 2. 11. &c. ——|| 2 Kings 2. 11.——¶ Mal. 4. 5.——* Luke 1. 17.——† John 1. 21. ——‡ Mat. 11. 14. & 17. 11, 12. Mark 9. 11, 12, 13.——§ Rom. 7. 18.—— || Rom. 7. 22.

doubtless is good. Yet these oppose not, because in the former Paul speaks of his carnal unregenerate part; in me, that is in my flesh, dwells no good thing: in the latter, of his spiritual regenerate part; I delight in the law of God, after the inner man.

Again, Christ saith, My Father is greater than I.* But Paul saith, Christ Jesus being in the form of God, thought it no robbery to be equal with God†. Yet no opposition; for in Christ's person are two natures, viz. of God and man.‡ Now as Christ is God, so he is equal to the Father, as Paul meant: as Christ is man, so the Father is greater than he, as himself said.

4. Scriptures seem opposite and contrary, but are not, when they speak of things, not in the same, but in several respects, notions, or considerations. For the several respect, removes all contradiction or opposition.

As Christ saith, If I bear witness of myself, my witness is not true.§ But elsewhere he saith, Though I bear record of myself, yet my record is true.‖ Yet here is no opposition indeed, because Christ speaks of bearing witness of himself in several respects: in the former place, of bearing witness to himself disjunctly and solely without the Father, so his witness were not true: in the latter, of bearing witness of himself, conjunctly or jointly with the Father, so his witness of himself is true.

Again, John saith, He that is born of God, committeth not sin, nor can sin.¶ And elsewhere he saith, If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar,* &c. Yet here is no real opposition; for in some respects they that are born of God, may be said to sin; in some respects they sin not. They have sin original in them; and actual sin, through infirmity, &c. is done by them, while they are in this world: but they sin not as unregenerate men sin, viz. 1. not against the Gospel Remedy, Jesus Christ; 2. not as under the reign of sin; 3. not with a full will; 4. not presumptuously; 5. not habitually; 6. not with allowance of themselves in any bosom-corruption; 7. not totally and finally.

Furthermore, God saith, I am the Lord, I change not;† and elsewhere he saith, I will repent of the evil that I thought to do un-

* John 14. 28.——† Phil. 2. 5, 6.——‡ See John 1. 14. 1 Tim. 3. 16. Gal. 4. 4.——§ John 5. 31.——‖ John 8. 14.——¶ 1 John 3. 9.——* 1 John 1. 8, 10.——† See all these particulars largely opened in my "Believers' Evidences for eternal Life." Chap. 2. p. 38, &c.——† Mal. 3. 6.

to them.—And I will repent of the good wherewith I said, I would benefit them.* Yet no real contradiction; for in some sense God cannot repent, viz. affectively, in respect of his essence; no nor in respect of his eternal decree: in some sense, after the manner of men, he is said to repent, viz. effectively, in respect of his works which he effecteth, when he doth something cross to what he had formerly done, as when he drowned the world, which he had made, dethroned Saul, whom he had anointed king, &c.

Add to these; it is said of Christ's kingdom, It shall have no end, but be established for ever.† But Paul saith, Christ at the end shall deliver up the kingdom to God even the Father.‡ Yet no real opposition; for, Christ's kingdom may be considered in divers respects, viz. 1. as it is essential, belonging to Christ as God: so he shall never deliver up his kingdom; 2. as economical, dispensatory, or mediatory. The mediatory kingdom of Christ is considerable in respect of the substance of it; so Christ our Mediator shall be head of his church, and mystical body for ever: the circumstance of it, or manner of administration of it, by word, sacraments, effusion of the Spirit, &c. and thus at last Christ shall deliver up the kingdom to the Father, for then God in Christ, face to face, shall be an endless sabbath, sermon, sacrament, all in all.

5. Finally, scriptures may seem but are not really opposite, when they intend not the same, but several times. Or at least when they speak of the same times in several respects. Distinguish wisely the times, and respects, and the opposition ceaseth.

As Jotham the son of Uzziah is said to reign sixteen years in Jerusalem;§ and yet mention is made of the twentieth year of Jotham the son of Uzziah.‖ Notwithstanding here is no real opposition; for Jotham reigned alone only sixteen years: but he reigned with his father Uzziah, (who could not manage the affairs of the kingdom, being smitten with leprosy) four years before; in all twenty years.

Again, Matthew saith, after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.¶ But Luke saith, About an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain.* Yet no opposition; for, 1. either it may be said, Luke's expression

* Jer. 18. 8, 10.——† Isaiah 9. 7. Luke 1. 33.——‡ 1 Cor. 15. 14.——§ 2 Kings 15. 33.——‖2 Kings 15. 30.——¶ Mat. 17. 1.——* Luke 9. 28.

of, *About an eight days after*, hath a latitude, and may bear a day under: and Matthew's expression, hath a latitude, *After six days*, and may bear a day or two over: 2. or Matthew numbers the days exclusively, Luke, inclusively.

A PARALLEL

Between Hannah's thankful prayer, 1 *Samuel* 2. 1. *to* 11. *and the Virgin Mary's song of praise*, *Luke* 1. 46. *to* 56.

HANNAH said,	VIRGIN MARY said,
1. Mine heart rejoiceth in the Lord. I rejoice in thy salvation.	1. My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.
2. There is none besides thee, nor any rock like our God.	2. He that is mighty hath done to me great things;
3. There is none holy as the Lord.	3. And holy is his name.
4. The bows of the mighty men are broken, and the feeble ones are girt with strength.	4. He hath put down the mighty from their seat, and exalted them of low degree.
5. The full have hired out themselves for bread: and the hungry ceased.	5. He hath filled the hungry with good things, and the rich he hath sent empty away.
6. Talk no more so exceedingly proud.	6. He hath scattered the proud in the imagination of their hearts.
7. Hannah blesseth God for her son Samuel, a typical prophet, and deliverer of the old Israel according to the flesh.	7. Mary blesseth God for her son Jesus Christ, the true prophet and Saviour of the true Israel according to the Spirit.

A USEFUL HINT TO YOUNG PEOPLE.

THE scripture every where represents it as the right of parents to give their sons and daughters in marriage; Gen. 21. 21. and 24. 3. and 28. 6. and 34. 4—6. Josh. 15. 16, 17. Judges 14. 2, 3. Exod. 22. 16, 17. and 34. 16. Deut. 7. 3. Jer. 29. 6. 1 Cor. 7. 36, 38. *Nowhere is the least shadow of power given to children to mar-*

ry without their parent's consent. Nor do I know of a single instance in scripture, of marriage contracted without regard to the consent of parents, which was not followed with some visible judgment sooner or later. See Gen. 6. 2. and 26. 34. and 28. 9. and 38. 2. &c.

BROWN.

TRIUMPHANT DYING.

Mr. Hugh Kennedy, an eminent christian of Ayr, in Scotland, when he was dying, called for a bible, but finding his sight gone, he said "turn me to the eighth chapter of Romans, and set my finger on the words, 'I am persuaded that neither death nor life," &c. Now, said he, is my finger upon them? They told him it was. Without speaking more, he said, "Now God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus, this night;" and so departed.

FEASTING.

Mr. Editor,

At the present season of the year, when feasting is so common, and often conducted with so little wisdom and prudence; the following remarks made by an excellent divine, nearly two hundred years ago, when improving the feast made at the marriage in Cana of Galilee, may be perused with profit.

Excuse this intrusion, and believe me

Truly yours,

A SUBSCRIBER.

1. Remember frugality; as nere they did, as appeares by the failing of their wine. It is taxed in Nabal, that, being but a country farmer, he made a feast like a king, 1 Sam. 25. 36.

2. Remember charitie. Let the poore be remembred: as Neh. 8. 10. Goe eate of the fat, and drinke the sweet; as if he had said, Feast, and make you good cheere, but see this caution following, And send part to them for whom none is prepared. And indeede Christ makes these the principall guests, Luke 14. 13. But when thou makest a feast, call the poore, the maimed, the lame, and the blinde. And therefore he exercises charitie himselfe, in bestowing a great quantitie of wine on them, that they might be the abler to shew charitie to others.

3. Remember sobrietie. Have a care of that, that neither in speach, nor in meates, or drinkes, there be excesse, and riot. Therefore in this feast was there a governour, verse 9. whose office was to looke, not onely to the meate, but to the company, and to see good order kept, Prov. 23. 1. At a feast we must put the knife to our throate, the knife of mortification, and so eate as not eating, and so rejoyce as not rejoicing. 1 Cor. 7. It is commended in Ahashuerosh his feast, Esther 1. otherwise, in regard of the time, passing the measure of sobrietie, That no man was constrayned to drinke more than he would.

4. Remember pietie. Our meates should bee seasoned with the condiments of savoury discourse. Christ's miracle, wrought at this feast, teaches so much: for miracles are seales of doctrine; and as he by this miracle made his disciples remember former doctrine; so thereby he took occasion (in all likelihood) to teach the same doctrine to others. At the least, by this miracle hee drew them on to the consideration of God's mightie power, and to fall into good discourse about it. Now if Christ thought a feast a fit time to worke a miracle, surely we cannot thinke it unfit to talke of God's miracles, and the wonderfull things of his law, and with Sampson, Judges 14. to put forth heavenly riddles, thereby justling out vaine, and idle prattle. Banquets in Latin are called convivia, as one would say living together. Beasts can feede together, but men should live together as men; yea, as christians, doing good each to other's soules. This the apostle commands, Eph. 5. 18, 19. Not so to fill ourselves with wine, but that we may be filled with the Spirit, by the meanes of holy hymnes, and gracious conferences. But in many feasts, by the meanes of impure and adultrous songs, and speaches, the guests are fulfilled with the divell; and so sitting downe to eate, and to drinke, they rise up to play, with those Israelites, Exod. 32. 6. Holy speach is unsavoury to many at meate, and all their cheere is marred with it: but it was Christ's fashion thus to besprinckle the dishes in all the feasts hee was at, with this salt, as Luke 7. and Luke 14. &c.

Vnder this last caution I comprehend two rules to be observed in feasting.

I. Rule. Christ must be invited to the feast, not corporally, as here, but spiritually. Now Christ cannot feede upon thy meate; Psalms 50. Will I eate the flesh of bulls? But he can feed upon

thy sobrietie, upon thy good and holy speeches, Cant. 5. 1. I ate mine hony combe with mine hony, I dranke my wine with my milke. If Christ be invited thou must not send him fasting from the table: see that thou provide for the chiefe guest of all, whatsoever thou doest for the rest; now thou knowest what his fare is. Surely there is no feast, but either Christ or Sathan is invited to it, and provided for: but more is the pitty, Sathan is feasted oftener than Christ. Great ones, such whose favour may stead us much, are often and in great state feasted by us; how much more should Christ our Iudge, to get his favour against the day of hearing? But alas no feast now unlesse Christ bee shut out as a marre-mirth.

Now Christ must be invited, and be present at our feasts in three regards.

1. As is already shewed, to be feasted with the exercise of grace, in our feasts.

2. To be there as the governour of the feast, that beholding him by faith, his presence may keepe us in awe: And therefore in scripture is that phrase of eating before the Lord, Deut. 14. And Iude taxeth the heretickes, that in the feasts of christians, They fed themselves without feare, Iude 12. they fed without all feare, namely of the great master and moderator of the feast, whose eye seene by faith, will drive away all revells and riot, all swearing, quaffing, healthing, and ribauldry from banquets.

3. Christ must be present at the feast, as *caput cœnæ*, as the daintiest dish, the seasoner and relisher of all the rest, as the onely joy of the feast. Surely set Christ aside, and all feasting is but as the devouring of ravenous Harpies: for Christ only gives us title to the creatures; and they onely can have joy in their meats that can eate them, as it were dipped in Christ's bloud. Rejoyce, saith Paul, in the Lord, Philem. 4. Not in the table, but in the furnisher, not in the feast, but in the founder. An epicure, like a bruite, tickles his senses with the pleasure of the meates, hee never rejoyces in that God that fills his heart with food and gladnesse, Acts 14. 17. that gives him both meat, and mouth, and stomacke to eate it.

2. Rule. As Christ must be feasted at our feasts, so must our consciences also: Never feast so as that thou dash that continuall feast of a good conscience. As good reason in our feasts Christ our Iudge should bee remembred; so likewise conscience our witnesse: if both these be feasted, both will be with us. Drunken-

nesse and gluttony in feasting, sad and make heavy the conscience, Luke 21. 34. And thus many make the day of their feasts, to bee a fasting day to the soule, not affording it the least morsell to refresh it, but grievously wounding and wasting it: of such it may bee said, as the holy Ghost of the Israelites, Psalms 106. 15. though in another sense, that in their eating, leannesse enters into their soules.

In Christ's example ministers may learne, that it is not unfit for them to be present with their friends at feasts: ministers should bee affable and sociable, and not of that austerity which makes men unfit to be conversed with, as it makes wine unfit to bee drunken. Yea, how ever ancient canons have condemned ministers' presence at marriages, yet there is great use of it, namely, that their presence may keepe men in compasse. Therefore God under the law, Deut. 14. 29. tooke order that the Levite should bee at the feasts. The eyes of the king in the throne chase away evill; so doth the gravity of godly ministers' eyes, and the graciousnesse of their speech keepe out evill in feasts: as no doubt but Christ's presence here did. Fit then that ministers should be present, but marke how, as Christ here, by doing some good. Among the ancients, in banquets, oyntments were in use, as wee see in the woman breaking the boxe of oyntment on our Saviour's head. Loe here how our Saviour Christ in working a miracle did the same, breake a boxe of most precious oyntment on all their heads, that sent forth the most sweet savour of his divinitie. Ministers then must bring their boxes of oyntment to banquets, and as they are entertained there in regard of their bodies, so to entertaine the whole table with spirituall discourse, the meat and mirth of the soule.

THE SOUL OF MAN, AND ITS SURPRISING INVENTIVE POWERS.

[From Derham's Physico-theology.]

My survey of man I shall begin with the soul of man, by reason it is his most noble part, the copy of the divine image in us, in which we have enough to fill us with admiration of the munificence, power and wisdom of the infinite Creator, when we contemplate the noble faculties of this our superior part, the vast reach and compass of its understanding, the prodigious quickness and piercingness of its thought, the admirable subtility of its inven-

tion, the commanding power of its wisdom, the great depth of its memory, and, in a word, its divine nature and operations.

But I shall not dwell on this, though the superior part of man, because it is the least known. Only there are two things I cannot easily pass by, because they manifest the special concurrence and design of the infinitely wise Creator, as having a particular and necessary tendency to the management and good order of the world's affairs. The

I. Of which is the various genii, or inclinations of men's minds to this, and that, and the other business. We see how naturally men betake themselves to this and that employment: some delight most in learning and books, some in divinity, some in physic, anatomy and botany, some in critical learning, and philology, some in mathematics, some in metaphysics, and deep researches; and some have their delight chiefly in mechanics, architecture, war, navigation, commerce, agriculture; and some have their inclinations lie even to the servile offices of the world, and a hundred things besides.

Now all this is an admirably wise, as well as a most necessary provision, for the easy and sure transacting the world's affairs; to answer every end and occasion of man, yea to make man helpful to the poor helpless beasts as far as his help is needful to them; and all, without any great trouble, fatigue, or great inconvenience to man; rather as a pleasure and diversion to him. For so far it is from being a toil, that the greatest labours, cares, yea, and dangers too, become pleasant to him who is pursuing his genius, and whose ardour of inclination eggs him forward, and buoys him up under all opposition, and carrieth him through every obstacle, to the end of his designs and desires.

II. The next is, the inventive power of the soul. Under which I might speak of many things; but I shall take notice only of two, because they manifest the particular concern and agency of the infinitely wise Creator. The

1. Is, That man's invention should reach to such a great variety of matters; that it should hit upon every thing that may be of any use, either to himself, or to human society, or that may any ways promote, what in him lies, the benefit of this lower part of the creation.

For the illustration of this, I might take a view of all the arts and sciences, the trades, yea, the very tools they perform their labours and contrivances with, as numerous as their occasions and

contrivances are various. Indeed, what is there that falleth under the reach of man's senses, that he doth not employ to some use and purpose, for the world's good? The celestial bodies, the sun, the moon, with the other planets, and the fixed stars, he employs to the noble uses of astronomy, navigation, and geography. And, what a noble acumen, what a vast reach must the soul be endowed with, to invent those curious sciences of geometry and arithmetic, both specious, and in numbers; and those nice and various instruments, made use of by the geometrician, astronomer, the geographer, and sailor! And lastly, what a wonderful sagacity is shown in the business of optics, and particularly in the late invention of the telescope; wherewith new wonders are discovered among God's works, in the heavens, as they are here on earth, with the microscope, and other glasses!

And as for this lower world, what material is there to be found; what kind of earth, or stone, or metal; what animal, tree, or plant, yea, even the very shrubs of the field; in a word, what of all the excellent variety, the Creator has furnished the world with, for all its uses and occasions, in all ages, what I say, that man's contrivance doth not extend unto, and make some way or other advantageous to himself, and useful for building, clothing, food, physic, or for tools or utensils, or for even only pleasure and diversion!

But now considering the great power and extent of human invention,

2. There is another thing, that doth farther demonstrate the super-intendence of the great Creator and Conservator of the world; and that is, that things of great, and absolutely necessary use, have soon, and easily occurred to the invention of man; but things of little use, or very dangerous use, are rarely and slowly discovered, or still utterly undiscovered. We have as early as the Mosaic history, an account of the inventions of the more useful crafts and occupations: thus, Gen. 3. 23. 'Adam was sent forth from the garden of Eden, by God himself, to till the ground.' And in the next chapter, his two sons Cain and Abel; the one was of the same occupation, a tiller of the ground, the other a keeper of sheep. And the posterity of these are in the latter end of Gen. 4. recorded, 'Jabal to have been the father of such as dwell in tents;' i. e. he was the inventor of tents, and pitching those moveable houses in the fields, for looking after, and depasturing their cattle in the deserts, and uncultivated world. 'Tubal Cain was an instructor of every artifi-

cer in brass and iron,' or the first that found out the art of 'melting, and malleating metals,' and making them useful for tools, and other necessary implements. And his sister Naamah, whose name is only mentioned, is by some thought to have been the inventor of spinning and clothing. Yea, the very art of music is thus early ascribed to Jubal; so indulgent was the Creator to find a means to divert melancholy, to cheer the spirits, and to entertain and please mankind. But for things of no use, or but little use, or of pernicious consequence, either they have been much later thought of, and with great difficulty, and perhaps danger too, brought to pass: or else they still are, and perhaps will always remain, exercises of the wit and invention of men.

Of this we might give divers instances: in mathematics, about squaring the circle; in mechanics, about the art of flying; and in navigation, about finding the longitude. These things, although some of them in appearance innocent, yea, perhaps very useful, yet remain for the most part secret; not because the discovery of most of them is more impossible, or difficult than of many other things, which have met with a discovery; nor is it for want of man's diligence therein, or his careful pursuit and inquiry after them, (for perhaps, nothing already discovered hath been more eagerly sought after;) but with much better reason (I am sure with greater humility and modesty) we may conclude it is, because the infinitely wise Creator, and ruler of the world, hath been pleased to lock up these things from man's understanding and invention, for some reasons best known to himself, or because they might be of ill consequence, and dangerous amongst men:

As in all probability the art of flying would particularly be: an art which in some cases might be of good use, as to the geographer and philosopher; but in other respects, might prove of dangerous and fatal consequence: as for instance, by putting it into man's power to discover the secrets of nations and families more than is consistent with the peace of the world for men to know; by giving ill men greater opportunities to do mischief, which it would not lie in the power of others to prevent; and, as one observes, by making men less sociable: 'For upon every true or false ground of fear, or discontent, and other occasions, he would have been fluttering away to some other place; and mankind, instead of cohabiting in cities, would, like the eagle, have built their nests upon rocks.'

That this is the true reason of these matters, is manifest enough from holy scripture; and reason also gives its suffrage thereto. The scripture expressly tells us, that 'every good gift, and every perfect gift is from above, and cometh down from the Father of lights,' St. James 1. 17. Solomon, Prov. 2. 6. saith 'The Lord giveth wisdom; out of his mouth cometh knowledge and understanding.' And Elihu is very express, Job 32. 8. 'But there is a spirit in man, and the inspiration of the Almighty giveth them understanding; Πνοὴ παντοκράτορός ἐστιν ἡ διδάσκουσα, as the LXX render it, 'The inspiration, the afflatus of the Almighty, is their instructor, mistress, or teacher.' And in scripture, not only the more noble, superior acts of wisdom or science, but much inferior also, bear the name of wisdom, knowledge, and understanding, and are ascribed unto God. It is well known that Solomon's wisdom is wholly ascribed unto God; and the wisdom and understanding which God is said to have given him, 1 Kings 4. 29. is particularly set forth in the following verses, by his great skill in moral and natural philosophy, in poetry, and probably in astronomy, geometry, and such other of the politer sciences, for which Egypt, and the eastern nations were celebrated of old; 'And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, than Ethan, etc. And he spake 3000 proverbs: and his songs were 1005. And he spake of trees, from the cedar to the hyssop of the wall, (i. e. of all sorts of plants;) also of beasts, fowl, creeping things, and fishes.' So likewise the wisdom of Daniel, and his three companions, is ascribed unto God, Dan. 1. 17. 'As for these four children, God gave them knowledge, and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.' And accordingly in the next chapter, Daniel acknowledgeth and praiseth God, ver. 20, 21. 'Daniel answered and said, Blessed be the name of God for ever and ever, for wisdom and might are his.—He giveth wisdom unto the wise, and knowledge to them that know understanding.' But not only skill in the superior arts and sciences, but even in the more inferior mechanic arts, is called by the same names, and ascribed unto God: thus for the workmanship of the tabernacle, Exod. 31. 2. to ver. 6. 'See, I have called Bezaleel; and I have filled him with the spirit of God, in wisdom, and in understanding, and in all manner of workmanship: to devise cunning works, to work in gold, silver, and brass; and in cutting of stones, to set them; and in

carving of timber, to work all manner of workmanship.' So the spinsters, weavers, and other crafts-people, are called wise-hearted, Exod. 34. 10, 25. and other places. And in Exod. 36. 1. etc. the Lord is said to have put his wisdom in them, and understanding to know how to work all these manner of works, for the service of the sanctuary. And lastly, to name no more instances, Hiram the chief architect of Solomon's temple, is in 1 Kings 7.14. and 2 Chron. 2. 14. called 'a cunning man, filled with wisdom and understanding, to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen, and crimson; also to grave, and find out every device which should be put to him.'

Thus doth the work of God ascribe the contrivances and crafts of men, to the agency, or influence of the spirit of God, upon that of man. And there is the same reason for the variety of genii, or inclinations of men also; which from the same scriptures may be concluded to be a designation, and transaction of the same almighty Governor of the world's affairs. And who indeed, but HE, could make such a divine substance, endowed with those admirable faculties and powers, as the rational soul hath; a being to bear the great Creator's vicegerency in this lower world; to employ the several creatures; to make use of the various materials; to manage the grand business; and to survey the glories of all the visible works of God! A creature, without which this lower world would have been a dull, uncouth and desolate kind of globe! Who, I say, or what less than the infinite God, could make such a rational creature, such a divine substance as the soul! For if we should allow the atheist any of his nonsensical schemes, the epicurean his fortuitous concourse of atoms, or the cartesian his created matter put into motion; yet with what tolerable sense could he, in his way, produce such a divine, thinking, speaking, contriving, substance as the soul is; endowed exactly with such faculties, powers, and dispositions as the various necessities and occasions of the world require from such a creature! Why should not rather all the acts, the dispositions and contrivances of such a creature as man, if made in a mechanical way, and not contrived by God, have been the same? Particularly, why should he not have hit upon all contrivances of equal use, early, as well as many ages since? Why not that man have effected, as well as this, some thousands of years after? Why also should not all nations, and all ages,* im-

* For ages of learning and ignorance, we may compare the present, and

prove in every thing, as well as this or that age, or nation only? Why should the Greeks, the Arabians, the Persians, or the Egyptians of old, so far exceed those of the same nations now? Why the Africans and Americans, so generally ignorant and barbarous, and the Europeans, for the most part, polite and cultivated, addicted to arts and learning? How could it come to pass, that the use of the magnet, printing, clocks, telescopes, and an hundred things besides, should escape the discovery of Archimides, Anaximander, Anaximenes, Possidonius, and other great virtuosos of the early ages, whose contrivances of various engines, spheres, clepsydrae, and other curious instruments, are recorded? And why cannot the present or past age, so eminent for polite literature, for discoveries and improvements in all curious arts and businesses (perhaps beyond any known age of the world; why cannot it, I say,) discover those hidden quaesita, which may probably be reserved for the discovery of future and less learned generations?

Of these matters, no satisfactory account can be given by any

some of the ages before the reformation. The last century, and the few years of this, have had the happiness to be able to vie with any age for the number of learned men of all professions, and the improvement made in all arts and sciences; too many, and too well known to need a specification.

But for ignorance, we may take the ninth age, and so down to the reformation; even as low as queen Elizabeth, although learning began to flourish; yet we may guess how matters stood, even among the clergy, by her 53. Injunct. an. 1559. 'Such as are but mean readers should peruse over before, once or twice, the chapters and homilies, to the intent they may read to the better understanding of the people, the more encouragement of godliness.' Spar. Collect. p. 82. But this is nothing, in comparison to the ages before, when a monk said, 'Graecum non est legi;' or as Espencaeus more elegantly hath it, 'Graece nosse suspectum, Hebraice prope haereticum.' Which suspicion, said the learned Hakewill, Rhemigius surely was not guilty of, in commenting upon *diffamatus*, 1 Thes. 1. 8. who saith, that St. Paul somewhat improperly put that for *divulgotus*, not being aware that St. Paul wrote in Greek, and not in Latin. Nay, so great was their ignorance, not only of Greek, but of Latin too, that a priest baptised 'in nomine Patria, et Filia, Spiritua sancta.' Another suing his parishioners for not paving his church, proved it from Jer. 17. 18. 'Paveant illi, non paveam ego.' Some divines in Erasmus's time undertook to prove heretics ought to be burnt, because the apostle said, 'Haereticum devita.' Two friars disputing about a plurality of worlds, one proved it from 'Annon decem sunt facti mundi?' The other replied, 'Sed ubi sunt novem?' And notwithstanding their service was read in Latin, yet so little was that understood, that an old priest in Henry VIII. read *mumpsimus Domine* for *sumpsimus:* and being admonished of it, he said, he had done so for thirty years, and would not leave his old *mumpsimus* for their new *sumpsimus*. Vide Hakewill, Apol. l. 3. c. 7. sect. 2.

mechanical hypothesis, or any other way, without taking in the superintendence of the great Creator and Ruler of the world; who oftentimes doth manifest himself in some of the most considerable of those works of men, by some remarkable transactions of his providence, or by some great revolution or other happening in the world thereupon. Of this I might instance in the invention of printing, succeeded first by a train of learned men, and the revival of learning, and soon after that by the reformation, and the much greater improvements of learning at this day. But the most considerable instance I can give is, the progress of christianity, by means of the civilized disposition, and large extent of the Roman empire. The latter of which, as it made way for human power, so the former made way for our most excellent religion into the minds of men. And so I hope, and earnestly pray, that the omnipotent and all-wise Ruler of the world will transact the affairs of our most holy religion, ere it be long, in the heathen world; that the great improvements made in the last, and present age, in arts and sciences, in navigation and commerce, may be a means to transport our religion, as well as name, through all the nations of the earth. For we find that our culture of the more polite and curious sciences, and our great improvements in even the mechanic arts, have already made a way for us into some of the largest and farthest distant nations of the earth; particularly into the great empire of China.

And now, before I quit this subject, I cannot but make one remark, by way of practical inference, from what has been last said; and that is, since it appears, that the souls of men are ordered, disposed, and actuated by God, even in secular, as well as spiritual christian acts, a duty ariseth thence on every man, to pursue the ends, and answer all the designs of the divine providence, in bestowing his gifts and graces upon him. Men are ready to imagine their wit, learning, genius, riches, authority, and such like, to be works of nature, things of course, or owing to their own diligence, subtlety, or some secondary causes; that they are masters of them, and at liberty to use them as they please, to gratify their lust or humour, and satisfy their depraved appetites. But it is evident, that these things are the gifts of God, they are so many talents entrusted with us by the infinite Lord of the world, a stewardship, a trust reposed in us; for which we must give an account at the day when our Lord shall call; according to the parabolical representation of this matter by our blessed Saviour, Matth. 25. 14.

Our duty then is not to abuse these gifts of God, 'not to neglect the gift that is in us, not to hide our talent in the earth;' but, as St. Paul exhorteth Timothy, 2 Tim. 1. 6. we must 'stir up the gift of God which is in us,' and not let it lie idle, concealed, or dead; but we must ἀναζωπυρεῖν τὸ χάρισμα, 'blow it up, and enkindle it,' as the original imports; we must improve and employ our gift to the glory of the Giver; or, in that ministration, that use and service of the world, for which he gave it. Our stewardship, our craft, our calling, be it that of ambassadors of heaven, committed to us as it was to Timothy by the laying on of hands; or be it the more secular business of the gentleman, tradesman, mechanic, or only servant; nay, our good genius, our propensity to any good, as suppose to history, mathematics, botany, natural philosophy, mechanics, etc. I say, all these occupations, in which the providence of God hath engaged men, all the inclinations to which his Spirit hath disposed them, ought to be discharged with that diligence, that care and fidelity, that our great Lord and Master may not say to us, as was said to the unfaithful steward, Luke 16. 2. 'Give an account of thy stewardship, for thou mayest be no longer steward;' but that he may say, as it is in the parable before cited, Matth. 25, 21. 'Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' Since now the case is thus, let us be persuaded to follow Solomon's advice, Eccl. 9. 10. 'Whatsoever thy hand findeth to do, do it with thy might:' 'Lay hold on every occasion that presents itself, and improve it with the utmost diligence; because now is the time of action, both in the employments of the body and of the mind; now is the season of studying either arts and sciences, or wisdom and virtue, for which thou wilt have no opportunities in the place whither thou art going in the other world. For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'

THE THEOLOGY OF THE PAGANS.

THE theology of the pagans, according to themselves, as Scævola and Varro testify, was of three sorts: 1. Mystical, or fabulous, which belonged to the poets, and was sung by them. 2. Physical, or natural, which belonged to the philosophers, and was studied by them.

3. Political or civil, which belonged to princes, priests, and people; being instituted by the one, exercised by the other, and enjoined on the latter. The first of these may well be called fabulous, as treating of the theogony and genealogy of their deities; in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous; the writers of this sort of theology were Sanchoniatho, the Phœnician; and of the Grecians, Orpheus, Hesiod, Pherecydes, &c. The second sort, called physical, or natural, was studied and taught by the philosophers; who, rejecting the multiplicity of gods introduced by the poets, brought their theology to a more natural and rational form; and supposed that there was but one supreme God, which they commonly make to be the sun; at least as an emblem of him; but at too great a distance to mind the affairs of the world, and therefore devised certain demons, which they considered as mediators between the supreme God and man: and the doctrines of these demons, to which the apostle is thought to allude in 1 Tim. 4. 1. were what the philosophers had a concern with, and who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the stoics. The third part, called political, or civil, was instituted by legislators, statesmen, and politicians: the first among the Romans was Numa Pompilius; this chiefly respected their gods, temples, altars, sacrifices, and rites of worship; and was properly their idolatry; the care of which belonged to the priests; and this was enjoined the common people, to keep them in obedience to the civil state. Thus things continued in the gentile world, until the light of the gospel was sent among them; the times before that were *times of ignorance*, as the apostle calls them; they were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him: their state is truly described, Eph. 2. 12. that they were then without Christ, aliens from the commonwealth of Irael, strangers from the covenants of promise, having no hope, and without God in the world. And consequently, their theology was insufficient for their salvation.

THE AFRICAN STRANGER.

A SOCIETY exists in London, known by the name of "The Society for the Benefit of Poor Natives of Africa and Asia, and their Descendants resident in London." A few months ago, a sermon was preached before them, entitled "The African Stranger;" in the appendix to which the following pathetic tale is related:

A WOMAN (Mrs. R.) had been married to a man nearly of her own colour. A daughter was the fruit of their marriage; and, the husband going to sea, that child was the solace and idol of the mother. The poor woman could read the bible, but was a total stranger to the way of salvation, careless about the state of her soul, never attended any place of worship, and never bowed the knee to God. He was pleased to afflict and to remove the desire of her eyes; and her heart was overwhelmed with sorrow. Her husband afar off on the sea! the object of her fondest delight a breathless corpse! Unacquainted with the Fountain of living waters, now that the cistern was broken, she sat down in despair, and refused to be comforted! Mrs. R. then lodged at the west end of the town; and, some of her countrywomen informing her that many Africans were interred in a burying-ground near the New Road, Whitechapel, she deposited the remains of her child there. The burying-ground is connected with a place of worship; and as the door of the former is generally open on the sabbath day, the bereaved and agonized mother travelled, many a sabbath, from her distant lodging to that ground, sat on the grave, and watered it with her tears. This periodical course of hopeless mourning continued for several months. When her husband came home, he sensibly felt their common bereavement; but, being equally a stranger to the only Source of consolation, he merely endeavoured to dissuade his wife from visiting the spot which harrowed up her soul. His endeavours were ineffectual. A few weeks afterwards, he again went to sea, and perished. This event made her cling to the grave of the infant with more poignant sorrow. For three long years, week by week, she went, and she wailed. But the days of her desperate grief were ended, through occasion of a circumstance, apparently accidental, and in itself trivial, yet important in its issue, and wisely ordered by the supreme Disposer of events.

One sabbath, the door of the burying-ground was shut, and

Mrs. R. ashamed to go through the chapel, took her station on the opposite terrace, which commanded a view of the grave; there she stood, pensive and silent; there she looked, and there she also wept. On the following sabbath the door was again shut; and Mrs. R. asked leave of the vestry-woman to pass through the chapel: a request which was instantly granted. Having sat on the grave and wept, as usual, she returned through the chapel, towards the end of the sermon; and, stopping a few minutes in the passage, her attention was roused and arrested by some sentences from the pulpit, addressed to sinners. Her conscience was awakened: and grief for the loss of her child gave place to the cry, "What shall I do to be saved?" Mrs. R. being sober, honest, and industrious, had hitherto reckoned herself a good moralist, and free from heinous guilt and deep depravity; but now she obtained a sight and sense of both. She went home, extremely agitated, and filled with the terrors of the Lord. On reading the bible, the arrow of conviction struck deeper, and her agony of soul was increased. She read, and pondered, and prayed; but found no relief. Without a guide, without a spiritual friend and comforter, she continued for weeks nearly in a state of distraction. Here Mrs. R. overcome with the remembrance of painful sorrows, and more painful convictions, made a pause, while she related the story to the writer, and the tears trickled down her cheeks. Recovering fortitude, "It was the shadow of death," said she, with a smile; "but the shadow of death was turned into the morning." The dawn appeared in the following manner: Mrs. R. opened her case to one of her own countrywomen, who was somewhat serious, but ignorant; and who advised her to consult a pious lady of considerable rank. Mrs. R. took the advice, waited on the lady, communicated the state of her mind, and was heard with the most patient and condescending attention. The lady counselled her to read the bible, to persevere in prayer, and to attend the dispensation of the gospel; and thinking that she saw the commencement of a good work, took this African stranger by the hand, and said, when they parted, "Farewell, sister." These words pierced her inmost soul; excited a variety of emotions; stopt utterance, except by a flood of tears, and produced the reflection, "if such be the kindness of this good lady to me, what must be the power of divine grace on her heart! and what the love of Christ to sinners!" Mrs. R. returned to her lodging, fell on her knees, implored mercy through Jesus Christ, and was enabled to believe and

apply the soul-reviving words, "I, even I, am he that blotteth out thy transgressions, for mine own sake." "Healing oil," to use her own emphatic expression, "was poured all over her wounded and torn soul." Going, next Lord's day, to the chapel where she had been first convinced, the minister was directed to preach on a similar subject, if not on the same comfortable passage; and the spiritual cure was greatly promoted. Mrs. R. added, while her dusky features beamed serenity, and her eyes were suffused with tears of joy, "I went to weep over a dead child, and I found a living Saviour!"

This excellent woman has been, for fifteen years, in full communion with the church of Christ; and has given clear and satisfying evidence, by purity of life, that she is washed and made white in the blood of the Lamb.

SELECT CRITICAL REMARKS.

After the parable of the foolish rich man, designed to exhibit the sin of covetousness, recorded in the 12th chapter of Luke, there are added in five ancient manuscripts, "Having said these things, Jesus cried out Who hath ears to hear let him hear:" on which Beza says, "Non incongruum; nulli enim ad hæc audienda surdiores sunt quam avari," &c. very properly; for none are more deaf to lessons such as the parable teaches, than the covetous.

The naba, or nabka of the Arabians, is in all probability the tree which afforded the crown of thorns put on the head of Christ. It grows very common in the east. This plant is very fit for the purpose, for it has many small and sharp spines which are well adapted to give pain. The crown may easily be made of these soft round and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy. As they are of a very deep green, perhaps, the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment. HASSELQUIST'S TRAVELS.

Cesar informs us that the ancient Gauls practised human sacrifices on this very remarkable principle, "quod pro vitâ hominis

reddatur, non posse aliter deorum immortalium, numen placari arbitrantur," (Comment. lib. 6. § 15,) "*that the anger of the immortal gods could be no otherwise appeased, than by paying the life of one man for that of another.*" What is this, says Parkhurst, but a corruption of the true tradition, that the seed of the woman was to give *himself* or *his life* a ransom for all; and was it not principally from a like perversion of the same blessed truth, that the heathen world, in general, offered human victims, and that the Canaanites and Moabites, &c. had that horrid rite of sacrificing their own children, especially their *first-born*. See 2 Kings iii. 27. Mic. vi. 7.

MATT. xii. 20. "*The smoking flax shall he not quench.*" Flax is here put by a metonymy, for a lamp whose wick is made of flax. Τυφομενον is interpreted (extinctione vicinum, caligans, moribundum) *near to going out, twinkling, dying*, all which express a similar meaning. So that to speak to the capacity of a common reader, says Knatchbull, it ought to be translated, "he will not extinguish or put out the dying lamp." Ingenious as this criticism may appear, it is evident that the Greek word carries with it more of the idea of excitement than of extinction, (as it properly signifies a being *puffed up* or *elated*); and the meaning of the Saviour appears better conceived in the well-known paraphrase of Dr. Watts,

> "He will not quench the smoking flax
> But raise it to a flame."

"Gal. iii. 20. *Now a mediator is not a mediator of one*, BUT GOD IS ONE. The best expositor of these words, without comparison, is the Ethiopic interpreter. ("Deus tamen unus est duorum) BUT GOD IS ONE OF THE TWO. A mediator is not a mediator of one party alone, it being necessary that there be two parties, between whom there is a mediator. Now one of these parties is God. What is the unity or simplicity of the essence of God to the scope of the plan or the apostle's purpose? How Moses was mediator between God and Israel may be collected from Lev. xxvi. 46."

KNATCHBULL.

"2 Timothy iii. 6. Of *this sort are they which creep into houses* (qui sese immergunt in familias), as we emphatically say, "*who dive into families.*"

THE SAME.

2 Peter i. 5. JOIN HAND IN HAND *with your faith virtue, with virtue knowledge, with knowledge temperance, with temperance patience*, &c. I cannot but think the apostle in this place had some reflection on the ancient customs of the heathen when they lead their chorus; for the verb (επιχορηγειν) employed by the apostle, properly signifies (chorum ducere, or in choro ducere) to lead a chorus, or in a chorus. Now in their chorus they were complicated together, as in Homer:

Ὠρχεῦντ' ἀλλήλων επι καρπῷ χεῖρας ἔχοντες,

They danced holding one another's hands by the palm; waiting on each other, ministering to each other. But, behold here a goodly *chorus* of *graces*, where Faith leads the chorus and the rest of the Graces wait upon her; mutually joined by the hands, and sustaining each the other. THE SAME.

LUKE ii. 42. And *when he was twelve years old they went up to Jerusalem, after the custom of the feast.* The reason of our Lord's coming up now is with great probability thought to have been, in order to his being examined by the Jewish doctors in the temple, that he might be admitted at the next passover, according to the custom of the Jews, whose usual admission to the passover was at thirteen years of age. DR. WELLS.

MATT. xxvii. 51. *The rocks rent.* The memorable cleft which occurred on the death of the Lord Jesus, is shown to this day. "That this rent was made by the earthquake that happened at the passion, there is only tradition to prove; but that it is a natural breach, and not counterfeited by any art, the sense and reason of every one that sees it, may convince him. The sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not be counterfeited nor arrived at by any instrument." Not far from the spot is a convent of the Greeks, called the convent of the holy cross. Dr. Wells, though generally a grave writer, speaking of the *name* and *foundation* of this convent, which he describes as "very neat in its structure, and in its situation delightful," shrewdly observes, that they originate in the belief that "here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross."

GLEANINGS.

THE Spanish word Don, for lord or master, is derived from the Hebrew adonai or adon, Gen. 15. 2. one of the names of God.

WHY should the 17th verse of the 54th chapter of Isaiah be separated from the 16th, as in our translation, by a (¶) paragraph? It is said x. 16. "Behold I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work," &c. but x. 17. "No weapon that is formed (by the smith) against thee shall prosper."

THE word Smith, (a very common surname with us) is derived from a Saxon verb signifying to smite. Thus a silver-smith (Acts xix. 24.) is one who smites silver; a copper-smith (2 Tim. iv. 14.) one who smites copper, &c. &c.

"I HAVE seen the water-men, the tide being contrary, says Dr. Dyke, when they would have come to a place, on the other side of the river, row past it a great way, as though they had no design to come at it, and then, getting advantage of wind and tide, have gone over so much the easier. Paul was zealous no doubt, against Diana of Ephesus, yet wisdom so moderated his zeal, that, he spake not aught particularly against Diana, but only delivered the general doctrine, that they were no gods, which were made with hands. Moses was zealous in slaying the Egyptians, and desirous of rescuing the Israelites; but when he saw the Israelites understood not his calling, he gave place to the tempest, and reserved himself for fitter times."

A WISE man will consider not only what he could wish, but what he can accomplish.

SILK, though now so much in use, and which is so great an article of trade, in the antichristian states, Rev. xviii. 12. was once so rare and costly, that Tiberius the emperor absolutely forbade any but ladies, at all, to wear it, and Aurelian positively refused his empress a gown of it, as entirely too luxurious for her station. Mr. Brown observes, that "at present silk is so common, both in

Asia and Europe, and pride of apparel so extravagant, that it is hard to say, how quickly our kitchen-girls may daily wear what was once thought too grand for a Roman empress." To us, it is not "hard to say" how quickly such a time will arrive; it has come already.

THE head of John the Baptist was brought to Herodias in a charger, Matth. xiv. 8. By the (πινακ ξ or) charger is probably meant a large kind of dish in which meat was brought to the table, or as Erasmus expresses it, "cui cibus imponi solet." He adds, "hoc factum ludibrii causâ, quasi et hic missus quidam esset genialis hujus convivii." It was done for the sake of sport, and as though this were a dish that would be welcome at the feast. Homer uses the word (πινακξ) in this sense:

> "Dish after dish served them of various kinds,
> And golden cups, beside the chargers, placed,
> Which the attendant herald filled with wine."
>
> Cowper's Odyssey, book 1. 179.

Parkhurst to show that others have been guilty of like barbarities, adds from Bayle's dictionary the following note. "Mark Anthony caused the heads of those he had proscribed, to be brought to him, even, while he was at table, and entertained his eyes, a long while, with the sad spectacle. Cicero's head being one of those which were brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him. But before this was put in execution, Fulvia, Anthony's wife, took the head, spit upon it, and putting it in her lap she drew out the tongue and pricked it several times with her bodkin, uttering at the same time a thousand bitter invectives against Cicero."

BOCHART.

FEW men in oriental learning have ever exceeded Bochart. His "Geographia Sacra," in which he exhibits the history of man as deducible from the scripture, and as confirmed by the history of cities and nations; and, his "Hierozoicon," or natural history of the animals in scripture, (which, had he lived, would have been extended to the minerals and vegetables that the sacred writings mention) will continue to be admired as long as a taste for fine criticism and bible knowledge shall prevail.

But it may not be unprofitable to observe how much a great

and good man may be led astray by an active genius or by the affecting of original conceptions. Almost every school-boy knows, that Silēnus (who derives his name from the Greek verb σιλαινειν, which signifies, to sport drolly and saucily) was the foster-father of Bacchus. He is represented, as Ainsworth tells us, "like a little, flat-nosed, bald, fat, tunbellied, old, drunken fellow, riding on an ass;" and yet, notwithstanding his deformity and vice, accounted the god of abstruse mysteries and knowledge. But Bochart will have Silēnus derive his name from the Hebrew Silo (whence Silan) a name of the Messiah, and contends that all that is said of Silēnus is taken from what prophets have foretold of the Saviour.

Thus Silēnus is made preceptor of Bacchus, because the Messiah is the instructor of mankind. Silēnus rides upon an ass, because the Messiah should bind his ass to the vine and his colt to the young vine. Silēnus is made to preside over the vintage and to be always with his cup and intoxicated, because the Saviour washed his garments in blood, as those who have trodden the wine-press, and because it is said "his eyes shall be red with wine." He adds, indeed, that "the devil invented the fable of Silenus to turn the mysteries of religion into ridicule;" but, it is presumable that none before Bochart, and few since, ever traced any thing of Jesus Christ in the fable of Silēnus. P.

THE MARTYR OF FOLLY.

Seldom has folly proceeded to such an extreme as is exhibited in the following instance; the truth of which cannot be doubted:

John or William Cumming, an American seaman, while in France, in 1799, seeing some itinerant jugglers pretend to swallow knives, was induced, in a moment of intoxication, to do the same in reality, and actually swallowed four clasp knives, such as sailors commonly use; all of which he got rid of in a few days, without much inconvenience. Six years afterwards, he performed another feat of this kind at Boston, by swallowing fourteen, of different sizes; by these, however, he was much disordered, but recovered in the infirmary at Charleston, near Boston, where the knives are preserved. Being captured on board an American ship, by his majesty's frigate Isis, in 1805, he entered the British service; and, having boasted of his former exploits, he was unfortunately prevailed upon to gratify idle curiosity, by swallowing seventeen on

two successive days. He was immediately seized with violent pains, requiring the aid of the surgeon; under whose care he remained for eighteen months, when he was discharged as unserviceable. He was twice in Guy's Hospital, under Dr. Babington, in 1807; and again admitted in 1808, by Dr. Curry, under whose care he continued for the last seven months of his life; the whole of that time being passed in almost constant pain, and progressive wasting, until the end of March 1809, when he died. On examining the body, fourteen knife blades, and a number of back-springs, were found in his stomach, all of them much corroded, and some nearly dissolved. A brass button, and part of the lining of a silver knife, were scarcely affected; but the horn handles and iron linings of the other knives were either dissolved or had been passed downwards. The immediate cause of his death was the back-spring of a large clasp knife, which had penetrated through the intestines into the cavity of the belly. The knives as taken out of the stomach, with the stomach itself, are preserved at Guy's Hospital. Many of the knives he swallowed were four inches long, and one inch and a quarter across the widest part of the blade and handle!

YOUNG CYRIL.

At Cæsarea,* in Cappadocia, a child, named Cyril, showed uncommon fortitude. He called on the name of Jesus Christ continually; nor could threats, or blows, prevent him from openly avowing christianity. Several children, of the same age, persecuted him; and his own father, with the applauses of many persons for his zeal in the support of paganism, drove him out of his house. The judge ordered him to be brought before him, and said, 'My child, I will pardon your faults, and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise, and take care of your own interest.' "I rejoice to bear your reproaches," replied the child: "God will receive me. I am not sorry that I am expelled out of our house. I shall have a better mansion. I fear not death, because it will introduce me into a better life." Divine grace having enabled him to witness this good confession, he was ordered to be bound, and led, as it were, to execution. The judge had given secret orders to bring him back again, hoping that the sight of the fire might overcome his

* See Milnor's Church History.

resolution. Cyril remained inflexible. The humanity of the judge induced him still to continue his remonstrances. "Your fire and your sword," says the young martyr, "are insignificant. I go to a better house! I go to more excellent riches! Despatch me presently, that I may enjoy them!" The spectators wept through compassion. "You should rather rejoice," says he, "in conducting me to punishment! You know not what a city I am going to inhabit, nor what is my hope!" Thus he went to his death, and was the admiration of the whole city.

RELIGIOUS INTELLIGENCE.

INTERESTING EXTRACTS FROM THE LAST REPORT OF THE BAPTIST MISSION SOCIETY.

"It is neither my business nor my wish even to glance at any thing of a political nature; my calling as a missionary however can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious too that no one in Leadenhall street, nor even in Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives and my acquaintance with their notions and feelings naturally suggest; and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be the calm and silent, but steady and constant, diffusion of christian light among the natives. Little is at any time to be feared from the Hindoos: they are too much divided and too indolent to be formidable. It is my firm opinion, that to the very end of time, through their imbecility of character, which christianity itself will never remove, they will be dependent on some other nation; and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing christianity. The genius however of Mahometanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is

childish to talk about christianity's alarming them: they neither need nor wait for any alarm of this nature: their lust of dominion and hatred of the British are sufficient at all times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about christianity can impart it to them. The Hindoos then are a kind of caput mortuum, lying between the Mahometans and the British; and the question is who shall secure them? It is true they have no predilection for the Mussulmans; but it is equally true, that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas and habits are different, but because the Hindoos are in their present state incapable of attachment, unless it be to their cast. They are not attached to their own *debtahs:* they will speak and write against them for money. Hence an appearance of greater profit would turn them from any nation upon earth. Every attempt therefore to create attachment by assimulation in any degree with their religious customs or worship, is totally unavailing. Impart vital genuine christianity to them, and you give them a new nature; you create new ideas, and new attachments; attachments stronger than death; attachments too, of which the British as christians are the full objects. But setting aside every effect of christianity on their minds, their being of the same opinion with the English in matters of religion, would be the same thing in effect as being of the same cast, and would insensibly, but powerfully, attach them to the same interest.

"There is also another idea, of which we should never lose sight. Every converted Hindoo or Mussulman is necessarily the cordial friend of the British, on the ground of his own interest and security; for on the continuance of their empire in India his very existence depends. By embracing christianity he has not only dissolved all the ties which hold him firmly to his cast and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendency in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favour of the British government would be created in India, even by the partial progress of christianity! Say, that of the millions of Hindoostan, only five hundred thousand persons had embraced christianity; who can calculate the value of five hundred thousand such friends, thus united

to us, both by inclination and interest, and scattered up and down throughout the British dominions in India? On this subject let the testimony of Bartelomeo, a professed papist, be heard, as you have it in his voyage, p. 207. "The newly converted christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them either in their external appearance or in regard to their manners. If the English therefore do not endeavour to secure the friendship of the christians in India, on whom can they depend? How can they hope to preserve their possessions in that remote country? In the above considerations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English, and the king of Travancore on the coast of Malabar. The great number of christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

Dec. 5. Gorachund and Sartak, who had been suspended from communion, were again restored. The case of Neelon was also considered, who about eleven months before had been excluded for having through fear, on his return to his relations, complied with certain idolatrous customs. His conduct for sometime after his exclusion was careless and obdurate; but for several months past he has manifested different feelings, has constantly attended the different meetings of the brethren for prayer, and expressed a strong desire to be united again with those who love our Lord Jesus Christ. On this occasion the church thought it their duty to require, for their fuller satisfaction, a specific and particular account of his reasons for wishing again to unite with the followers of the Saviour, whom he had in effect denied. He then stated, that some time after the church had excluded him, as he was one day reading Matthew xxi., he was peculiarly struck with those words: "Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder." It immediately occurred to him, that his loose walking, and his fear of man, arose from his having never experienced that brokenness and contrition of spirit which pertains to such as betake themselves to Christ for refuge; and that he had every reason to fear that he should see the latter part of the verse verified in his destruction from the presence of God, and the glory of his power in the great

and last day. This gave a new turn to his thoughts, made him seek forgiveness with new earnestness, continue searching the word, and desire the company of those who appeared to love the Lord Jesus Christ in sincerity. He hoped that as the Lord had graciously forgiven Peter after his fall, he would be pleased to extend his mercy even to him; and he now wished from his heart to be again united to those who fear God, and to devote the remainder of his life to his service. The testimony of the other brethren respecting his subsequent walk and conversation, fully corroborated this profession of repentance, which was rendered the more credible by the circumstance of his being perfectly disinterested in point of temporal advantage, as his readmission could not in the least affect his worldly prospects, he being already in full employ, and honourably supported himself and his brother by his labour in the printing-office. The readmission of this young brother seemed almost like receiving one from the dead, while the natural quickness of his understanding, and his long acquaintance with the scriptures, afforded much hope of usefulness to the cause of Christ.

MISSIONARY SOCIETY.

VIZIGAPATAM, EAST INDIES.

In our last we mentioned the much lamented death of Mr. George Cran, who, together with Mr. Des Granges, was settled at Vizigapatam. His loss is most seriously felt by his surviving brother, who had himself been severely afflicted with a liver complaint. He was better when he wrote last; but many unpleasant symptoms proved that the disorder was not eradicated.

We rejoice that he has derived much assistance from Anandarayer, the converted Brahmin. He joined the mission on the 28th of May, 1808. 'This evening,' says the Journal, 'Anandarayer, his wife, and another native christian, sat down to supper with the mission family. Before supper he offered up a thanksgiving to God, and prayed very fervently that the distinction of *cast* might be universally abolished, and that all the heathen might be brought with one heart to glorify God.'

'July 6. This week we have killed two venomous snakes. One was found near the dwelling house of Anandarayer, who, two nights ago, felt it at his side when he awoke; but, providentially, it made

off without hurting him. The natives (who are very averse to killing these animals, because they are the objects of their worship) earnestly entreated us to spare their lives, and to deliver them over to their care: however, as we could see no good end to be obtained by such a measure, we despatched them. The natives immediately exclaimed, with enthusiastic joy, "They are gone to be eternally happy in the presence of Vishnoo!"

'July 10. Sunday. Going into town this morning, we saw many Brahmins assembled together in a garden, performing the funeral of a Sanyasee Brahmin; that is, one who, for the sake of devoting himself entirely to religion, either declines the state of matrimony altogether, or, if married, forsakes his wife and family to live a monastic life. The souls of these men are thought to be perfectly purified; so that, when they make their exit from the earthly body, they are not clothed with a heavenly body, like those who attain to purity by other means, but are immediately absorbed in the Deity, whose bliss continually increases by the union of these holy souls. On this account their bodies must not be burned, after the usual manner of the country, but buried. The corpse is brought to the grave, covered with three coloured cloths, which are placed on the body as soon as all hopes of life are gone. These cloths are taken possession of by the chief mourners, and worn by them, as sacred relics, until they are perfectly tattered and torn. Before the body is committed to the grave, the attendants beat on the skull of the deceased with a cocoa nut, till the skull is broken; which noise being heard in heaven, is considered as highly acceptable to God, and to all celestial beings.'

"O Lord! arise and shine upon this people! dispel their darkness, and cause them to see the light of the knowledge of thy glory in the face of Jesus Christ!"

By a letter, dated January 20, 1809, the following appears to have been the state of the translation of the scriptures into the Telinga language:

'The gospels of Matthew and Luke are complete in manuscript, and have gone through the first correction. The gospels of Mark and John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead among them in assisting me; the others are all transcribers.

'This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months to

the southward; during which time he preached the gospel to great numbers, who heard the word gladly. His wife was baptized three months ago. I am happy to say that she increases in divine knowledge, and that her conversation is as becometh the gospel. In short, she is an ornament to her profession. She is under the daily tuition of Mrs. Des Granges.

'There are several other natives inquiring after the good way, who are all under a course of religious instruction. The young people in the schools have advanced much in religious knowledge.

'Finally, brethren, pray for me, that I may be kept faithful to my work, and that I may see the arm of the Lord revealed in the conversion of the thousands of idolaters around me. Send more missionaries to this part of the world. I lament that Ganjam, Chicacole, Rajimundry, and Masulapatam, which are such eligible fields for missionary exertions, are entirely destitute of the light of the gospel. In all these the Telinga language prevails; and, by the preaching of the gospel and the distribution of the scriptures, I hope they will soon become as Eden,—as the garden of the Lord. Ananderayer and his wife send their respects, and beg you to pray for them. AUGUSTUS DES GRANGES.'

Mr. Des Granges has communicated extracts of letters from his dear brother Cran, written during his journey. They will be perused with a mournful pleasure, as they prove how much the work of the Lord continued on his heart to the very last. The loss of such a man is greatly to be lamented; but submission to the great Disposer of all events becomes us.

'Chicacole, December 5, 1808.

'I am sorry to say that this leaves me in a weak state. When I arrived at Colapollam, I felt myself considerably better, but my bowels in a bad state. However, I was able to go into the village in the evening, and address the poor heathen. They had killed a cow to offer in sacrifice, which led me to speak of a more valuable sacrifice. They rejoiced to hear; and I was constrained to pray that God would be pleased to spare my life a little longer, that I may enjoy the pleasure of proclaiming the good news. I find this does me good; but still I feel what I am unwilling to communicate. I leave all to God.'

'Chatterpore, December 17, 1808.

'I hope you will assist me to adore the God of all grace for recovering me so far, when I assure you that in leaving Chicacole I did not expect to reach this place: I even expected to die before I got to the place of encampment. God orders all things; and to Him be all praise! I have had much conversation with the natives, at least once or twice every day; and sometimes with considerable numbers of both sexes. In short, I have spent many pleasant hours with them, and found many desirous to hear more of the gospel. Travelling among the natives, and proclaiming the good news of salvation, is certainly delightful work.'

'Chatterpore, December 20.

'I am much better, though my cough gives me a little trouble occasionally. On sabbath I read prayers and preached to a large congregation in the court-house. It is very desirable that a missionary might be stationed here.'

'Chatterpore, December 21.

'You will be happy to hear that my health is much improved. We are not destitute of friends even in this remote corner; and I am heartily glad I undertook the trip on many accounts; but you must visit this place and the surrounding country. I wish the brethren (meaning Gordon and Lee) were arrived, that we might have an opportunity of travelling among the natives.'

This was the last letter he wrote to Mr. Des Granges. In sixteen days after this, he departed to his heavenly rest; and his works of love will follow him. His remains were interred in the burying place at Chicacole, January 6, 1809.

POETRY.

For the Evangelical Intelligencer.

WE WOULD SEE JESUS. John xii. 21.

TELL us, ye servants of the Lord,
Where's your great master found;
Him would we see, whose pow'rful word
Can heal our ev'ry wound.

We would see Jesus, for we know
His sov'reign grace alone
Can on us hearts of flesh bestow,
And for our sins atone.

We would see Jesus, does not he
Bid contrite sinners come?
And to such guilty souls as we
Proclaim "there yet is room?"

Millions have hast'ned to his arms,
And now resound his name;
Him would we see, whose endless charms
Our anxious hearts inflame.

We would see Jesus, for his saints
May lean upon his breast;
Pour out, with confidence, their plaints,
And find celestial rest.

We would see Jesus, and would pray
For those unhappy friends,
Who chose, alas! that crooked way
Which in perdition ends.

We would see Jesus, gracious friend,
From him derive our bliss;
And wait till we the heav'ns ascend,
And see him as he is.

A HYMN,

Composed by Kreshno, the first native convert in the East Indies.

HINDOO LANGUAGE.

PAPEER trannēr karōn,
I'len probhoo morto bhoobōn.
Papee tapee neestarreetē,
Prokasseelen prēn rottōn.

Papeer trannēr karōn,
I'len probhoo morto bhoobōn.

Eesoo nammo jē loëbē
Soodha barree sēepabbē;
Soodha khilē ommōr hobbē,
Praptee hobbē Khreestēr chorrōn.

Papeer trannēr, &c.

Eesoo nammo na loëlē
Deenō jabbē obbohēlē;
Jitē hobbē norkannollē,
Pran tahar nahoy kokkhōn.

Papeer trannēr, &c.

Obbōneetē loyea jonno,
Prōkasseelēn neejo dhormō;
Aha, mōree keeba promo!
Sotroo laggêe deelen pranno.

Papeer trannēr, &c.

PROSE TRANSLATION.

For the salvation of sinners
Came the Lord into this dying world:
To release sinners from the bondage, (of sin)
He manifested the riches of his love.

He who takes (or believes in) the name of Jesus
Will receive the water of life:
Having drunk this water, he will enter immortality,
And will gain admittance or access to the foot of Christ.

He who does not take the name of Jesus,
Will quickly go into darkness;
He must go to the fire of hell;
His salvation will never be.

Having been born in the world
He manifested his (own) righteousness.
O what wonderful love!
Even for the sake of his enemies he offered up his soul.

REFLECTIONS

On the death of a beloved daughter, who departed this life March 1, 1795, aged five years and five months.

WITH that last sigh, her spirit fled,
And death hath seal'd her eyes;
My Sarah number'd with the dead,
An early victim lies.

Alas! how chang'd that lovely flow'r!
Which bloom'd and cheer'd my heart;
Fair fleeting comfort of an hour,
How soon we 're call'd to part.

Fit emblem of the dying toys,
Which in this world abound;
Like gather'd sweets, those empty joys
Wither as soon as found.

And shall my bleeding heart arraign
That God whose ways are love?
Or vainly cherish anxious pain
For her who rests above?

No; let me rather humbly pay
Obedience to his will,
And with my inmost spirit say,
"The Lord is righteous still."

From adverse blasts, and low'ring storms
Her favour'd soul he bore,
And with yon bright angelic forms,
She lives,—to die no more.

Why should I vex my heart, or fast,
No more she 'll visit me!
My soul will mount to her at last,
And I her face shall see.

Prepare me, blessed Lord, to share
The bliss thy people prove,
Who round thy glorious throne appear,
And dwell in perfect love!

From the Greek of Possidippus.

A DIALOGUE BETWEEN A TRAVELLER AND THE STATUE OF OPPORTUNITY.

Trav. " Say, image, by what sculptor's hand,
In breathing marble here you stand?
Opp. By his, whose art, to thousands known,
Bids Jove and Pallas live in stone:
But seldom seen by human eyes,
I claim the kindred of the skies;
By few I'm found, though great my fame,
And *Opportunity 's* my name.
Tra. Say, if the cause you may reveal,
Why thus supported on a wheel?
Opp. The wheel my rapid course implies,
Like that with constant speed it flies.
Tra. Wings on your feet?
Opp. I'm prone to soar;
Neglected, I return no more.
Tra. But why behind depriv'd of hair?
Opp. Escap'd, that none may seize me there.
Tra. Your locks unbound conceal your eyes,
Opp. Because I chiefly court disguise.
Tra. Why coupled with that solemn fair,
Of downcast mien and mournful air?
Opp. *Repentance* she, the stone replies,
My substitute behind me flies;
Observe, and her you'll ever see
Pursue the wretch depriv'd of me;
By her corrected, mortals mourn,
For what they've done, and what forborne.
Ask me no more; for while you stay,
I vanish unperceiv'd away."

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